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Rev^d Thomas Whittemore
of Cambridge
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Book of Promises.



THE
BOOK OF PROMISES:

OR
**THE UNIVERSALIST'S DAILY
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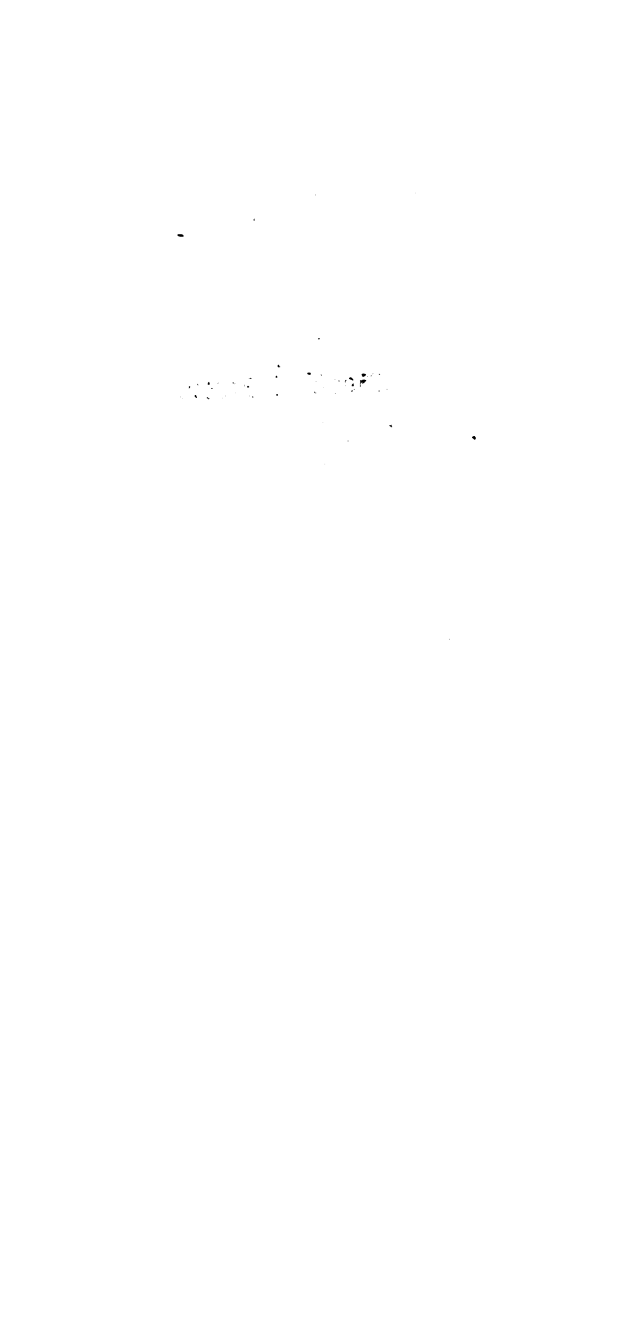
BEING A
COLLECTION OF SCRIPTURE PROMISES,

**ARRANGED
UNDER THEIR PROPER HEADS.**

BY S. BULFINCH EMMONS.

**"Whereby are given unto us exceeding great and
precious promises." 2 Peter i. 4.**

**BOSTON:
THOMAS WHITTEMORE.
1840.**



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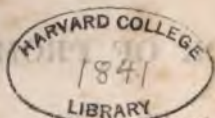
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Rev. Thomas Whittemore
of Cambridgeport

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1840, by THOMAS WHITTEMORE, in the cler
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PREFACE.

To a class of believers, nothing should be made so familiar as those truths that constitute the basis of their peculiar faith. And to the denomination with which the compiler of this little manual has the happy privilege of membership, no acquisition should be deemed of paramount importance to a thorough knowledge of what God has promised in reference to the ultimate *state of the human family*; for, as has been remarked by a distinguished di-

foundation of our hope.

By a perusal of these pages, it will be perceived that an effort has been made to collect and arrange the divine promises, so that, at a glance, as it were, we can survey the whole ground on which rests all our expectations of eternal good. The testimonies of the inspired penmen are here brought together, and, like true and faithful witnesses, each substantially corroborates the evidence given by the others.

ations of the law, nor the sin of unbelief, can in the least annul the promises of God, and render them of no effect. Whatever men may do and suffer, the word of the Almighty must forever remain true to its intent and purpose.

We wish it were ever remembered that God has not only provided a blessing for all mankind, but has also promised to render them fit subjects to enjoy the blessing. The appetite and the feast are alike the gift of his adorable mercy. And, being the author of the means as well as the end, he will assuredly work in us to do of his good will and pleasure.

That all who love the truth in sincerity, and are sealed with the Holy Spirit of promise, may become still

more confirmed in their reliance upon divine grace, and that such as are yet prone to err through unbelief may come unto a knowledge of the truth as it is in Jesus, is the sincere desire of the author.

Waltham, May, 1840.

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BOOK OF PROMISES.

CHAPTER I.

SALVATION, AND BEING SAVED.

Isa. 52 : 10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Luke 3 : 5, 6. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places shall be made smooth; and all flesh shall see the salvation of God.

Isa. 45 : 17. Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

SALIST'S COMPANION.

Have they stumbled that they
God forbid; but rather through
ion is come to the Gentiles.

3. But we are bound to give
to God for you, brethren be-
lord, because God hath from-
chosen you to salvation through
of the Spirit and belief of the

For the grace of God that
ion to all men hath appeared.
oved, * * * I gave all diligence
ou of the common salvation.

Our God is the God of sal-

Say to them that are of a
le strong, fear not; behold, your
with a vengeance, even God
ense; he will come and *save*

I will save you from all your

I will have mercy upon the
and will save them.

Thou shalt call his name Je-
(r,) for he shall save his people

Matt. 18 : 11. For the Son of man is come to save that which was lost.

Luke 9 : 56. The Son of man is not come to destroy men's lives, but to save them.

Luke 19 : 10. For the Son of man is come to seek and to save that which was lost.

John 3 : 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

John 12 : 47. For I came not to judge the world, but to save the world.

Luke 2 : 10, 11. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

1 John 4 : 14. We have seen, and do testify, that the Father sent the Son to be the Saviour of the world.

1 Tim. 1 : 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

Acts 3 : 20, 21. And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times

12 UNIVERSALIST'S COMPANION.

of the *restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Luke 2: 29 — 32. Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel.

1 Tim. 2: 1 — 6. I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty: for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.

Eph. 2: 5, 8. By grace are ye saved, through faith; and that not of yourselves; it is the gift of God.

2 Tim. 1: 9. Who hath saved us, and called us with an holy calling, not according to our

works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.

Titus 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us.

Rom. 5:9. Being now justified by his blood, we shall be saved from wrath through him.

Rom. 5:10. We shall be saved by his life.

Acts 13:47. I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

John 4:42. We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

1 Tim. 4:10. Therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those who believe.

Redemption by Christ.

Ps. 49:15. But God will redeem my soul from the power of the grave, for he shall receive me.

Ps. 103:4. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

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Psa. 130 : 7, 8. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities.

Hosea 13 : 14. I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction.

Isa. 1 : 27. Zion shall be redeemed with judgment.

Isa. 51 : 11. The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Isa. 63 : 9. In his love and in his pity he redeemed them.

Luke 1 : 68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people.

Gal. 3 : 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

1 *Peter* 1 : 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot.

Rom. 3:23, 24. For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus.

Rom. 8:23. Waiting for the adoption, to wit, the redemption of our body.

Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

Col. 4:30. Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Heb. 9:12. He entered in once into the holy place, having obtained eternal redemption for us.

Matt. 20:28. The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 Tim. 2:6. Who gave himself a ransom for all, to be testified in due time.

Isa. 35:10. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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Of Justification, Pardon, and Reconciliation.

JUSTIFICATION. *Isa.* 45 : 25. In the Lord shall all the seed of Israel be justified, and shall glory.

Isa. 53 : 11. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Gal. 3 : 8. And the scripture, (*Gen.* 12 : 3,) foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the families of the earth be blessed.

Rom. 4 : 25. Who was delivered for our offences, and was raised again for our justification.

Rom. 5 : 18. As by the offence of one judgment came upon all men to condemnation, even so, by the righteousness of one the free gift came upon all men unto justification of life.

Rom. 5 : 19. As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Rom. 3 : 24. Being justified freely by his grace, through the redemption that is in Christ Jesus.

Titus 3 : 7. That being justified by his grace

we should be made heirs according to the hope of eternal life.

Rom. 8 : 33. It is God that justifieth. Who is he that condemneth ?

PARDON OF SIN. *Ex. 34 : 7.* Keeping mercy for thousands, forgiving iniquity, transgression and sin.

Ps. 130 : 4. He shall redeem Israel from all his iniquities.

Isa. 33 : 24. The inhabitants shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity.

Isa. 43 : 25. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Isa. 44 : 22. I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins : return unto me, for I have redeemed thee.

Micah 7 : 18, 19. Who is a God like unto thee, that pardoneth iniquity and passeth by the transgression of the remnant of his heritage ? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us ; he will subdue our iniquities ; and thou wilt cast all their sins into the depths of the sea.

transgressed against me. .

eph. 1:7. In whom we have redemption
through his blood, the forgiveness of sins, ac-
cording to the riches of his grace.

Acts 13:38. Through this man is preached
unto you the forgiveness of sins.

Gal. 1:4. Who gave himself for our sins.

John 3:5. He was manifested to take
away our sins.

Rev. 1:5. That loved us, and washed us
from our sins in his own blood.

John 1:29. Behold the Lamb of God, which
taketh away the sin of the world.

RECONCILIATION. *2 Cor. 5:19.* God was in

Christ reconciling the world to himself, not imputing to them their trespasses.

Rom. 5:10. For if when we were enemies we were reconciled unto God, much more being reconciled we shall be saved by his life.

Col. 1:21. You that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled.

Eph. 2:16, 17. And that he might reconcile both [Jews and Gentiles] unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh.

Heb. 2:17. That he might be a merciful and faithful high-priest, in things pertaining to God, to make reconciliation for the sins of the people.

Col. 1:19, 20. For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things* unto himself; by him, I say, whether they be things in earth, or things in heaven.

* The phrase *all things*, says Archbishop Newcome, and Prof. Stuart, signifies all intelligent beings.



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Rom. 11:15. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

Of Adoption, as Children and Heirs of God.

Rom. 9:26. And it shall come to pass where it was said unto them, Ye are not my people, there shall they be called the children of the living God.

Hosea 2:23. I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God.

2 Cor. 6:18. I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Gal. 4:5. God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Gal. 4:7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Eph. 1:5, 6. Having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to

the praise of the glory of his grace, wherein he hath made us acceptable in the Beloved.

1 *John* 3: 1. Behold what manner of love hath the Father bestowed upon us, that we should be called the sons of God !

1 *John* 3: 2. Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rom. 8: 17. If children, then heirs; heirs of God, and joint-heirs with Christ.

Mal. 2: 10. Have we not all one Father? hath not one God created us?

Gal. 3: 28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

Gal. 3: 29. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Being taught of God, and coming to a Knowledge of Him, and of his Truth.

John 17: 1, 2. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this

is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent.

Isa. 52:6. Therefore my people shall know my name.

Jer. 24:7. And I will give them an heart to know me, that I am the Lord.

Hosea 2:19, 20. And I will betroth them unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies: I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.

Jer. 31:34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Isa. 11:9. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isa. 54:13. And all thy children shall be taught of the Lord; and great shall be the peace of thy children.

1 Tim. 2:4. Who will have all men to be saved, and to come unto the knowledge of truth.

Isa. 2:2. He will teach us of his ways, and we will walk in his paths.

John 16:13. When the Spirit of truth is come, he will guide you into all truth.

Of being blessed in God.

Gen. 12:3. In thee shall all the *families* of the earth be blessed.

Gen. 26:4. In thy seed [Christ] shall all the *nations* of the earth be blessed.

Acts 3:25. In thy seed shall all the *kindreds* of the earth be blessed.

Gal. 3:8. And the Scripture, foreseeing that God would justify the heathen through faith, preached before [*beforehand*] the gospel unto Abraham, saying, In thee shall all the nations of the earth be blessed.

Acts 3:26. God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Ps. 67:6. And God, even our own God, shall bless us.

Ps. 67:7. God shall bless us; and all the ends of the earth shall fear him.

Of being healed of Sin, as of a Disease.

Deut. 32:39. I kill, and I make alive; I wound, and I heal.

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Isa. 57:18. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and his mourners.

Isa. 57:19. I create the fruit of the lips; Peace, peace to him that is *far off*, and to him that is *near*, saith the Lord; and I will heal him.

Jer. 30:17. For I will restore health unto thee, and I will heal thee of thy wounds.

Jer. 33:6. I will cure them, and will reveal unto them the abundance of peace and truth.

Hosea 14:4. I will heal their backsliding, I will love them freely.

Isa. 53:5. He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

1 Peter 2:24. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Ps. 103:1. Bless the Lord, O my soul; and all that is within me, bless his holy name.

Ps. 103:2. Bless the Lord, O my soul, and forget not all his benefits;

Ps. 103:3. Who forgiveth all thine iniquities; who healeth all thy diseases;

Ps. 103:4. Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies.

Of being Cleansed and Purified.

Ezek. 36:25. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Jer. 33:8. I will cleanse them from all their iniquity, whereby they have sinned against me.

1 *John* 1:7. The blood of Jesus Christ his Son cleanseth us from all sin.

Isa. 1:25. And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin.

Ps. 65:3. As for our transgressions thou shalt purge them away.

Mal. 3:3. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

Heb. 1:3. When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

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Titus 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Isa. 1:18. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.

CHAPTER II.

OBJECTIONS OBIATED.

OBJECTION I. *All will not come to him.*

Ps. 65 : 2. O thou that hearest prayer, unto thee shall all flesh come.

Ps. 22 : 27. All the ends of the earth shall remember and turn unto the Lord ; and all the kindreds of the nations shall worship before him.

Ps. 66 : 4. All the earth shall worship thee, and shall sing unto thee ; they shall sing to thy name.

Ps. 86 : 9. All nations whom thou hast made shall come and worship before thee, O Lord ; and shall glorify thy name.

Isa. 55 : 5. Behold, thou shalt call a nation that thou knewest not ; and nations that knew not thee shall run unto thee.

Isa. 60 : 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Isa. 60 : 4. All they gather themselves together ; they come to thee.

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Isa. 60 : 8. Who are these that fly as a cloud, and as the doves to their windows !

Isa. 60 : 14. The sons also of them that afflicted thee shall come bending unto thee ; and all they that despised thee shall bow themselves down at the soles of thy feet.

Isa. 66 : 23. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.

Zech. 6 : 15. And they that are far off shall come and build in the temple of the Lord.

Zech. 8 : 21. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts !

Zech. 8 : 22. Many people, and strong nations shall come to seek the Lord of hosts, and to pray before the Lord.

Isa. 11 : 10. In that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious.

Gen. 49 : 10. Unto him shall the gathering of the people be.

Isa. 45 : 24. Even to him shall men come ; and all that are incensed against him shall be *ashamed*.

Isa. 51:11. The redeemed of the Lord shall return, and come with singing unto Zion.

Ps. 110:3. Thy people shall be willing in the day of thy power.

John 6:44. No man can come to me, except the Father, which has sent me, draw him.

John 12:32. And I, if I be lifted up from the earth, will draw all men unto me.

John 6:37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

John 16:15. All that the Father hath are mine.

John 17:10. And all mine are thine, and thine are mine.

Ps. 2:8. I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

John 17:2. Thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him.

OBJECTION II. *Sinners cannot be saved unless they turn to God, confess their sins, and implore his forgiveness. They must be born again, and become new creatures.*

Ezek. 36:31. Then shall ye remember your

...and yourselves in your
sight, for your iniquities, and for your
nations.

Ezek. 20 : 43. And there ye shall ren
your ways, and all your doings, when
have been defiled, and ye shall loathe
selves in your own sight; for all the evil
ye have committed.

Zech. 12 : 10. And I will pour upon
house of David, and upon the inhabitants
Jerusalem, the spirit of grace and supp
tions; and they shall look upon me whom
have pierced, and they shall mourn for
as one mourneth for his only son, and sha
in bitterness for him, as one that is in b
ness for his first-born.

Job 22 : 27. Then shall I

Jer. 29 : 12. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

Zech. 13 : 9. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.

Jer. 24 : 7. And I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

Jer. 50 : 4. In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God.

Jer. 50 : 5. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord, in a perpetual covenant, that shall not be forgotten.

Ezek. 36 : 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

Deut. 30 : 6. And the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy

ve.

Ezek. 11:19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and I will give them an heart of flesh.

Ezek. 11:20. That they may do my statutes, and keep mine ordinances, and do them.

Ezek. 36:26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Isa. 55:3. I will make an everlasting covenant with you, even the sure mercies of David.

Isa. 30:18. Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have

word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength.

Isa. 45 : 10, 11. For as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing wherefo I sent it.

Deliverance from Corruption.

Rom. 8 : 20, 21. For the creature* was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature [creation] itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Born again — new Creatures.

James 1 : 18. Of his own will begat he us

* Dr. McKnight says the word creature, in this passage, signifies "every human creature," "all mankind."

Cor. 5:17. If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new.

Repentance and Forgiveness.

Acts 5:31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Ungodliness turned away.

Rom. 11:25—27. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And

so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn ungodliness away from Jacob; for this is my covenant unto them, when I shall take away their sins.

Confession of Christ.

Rom. 14: 11. As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Phil. 2: 9—11. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven* and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Result of this Confession.

Rom. 10: 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in

* Stuart, in his Letters to Channing, says, " Things in heaven, earth, and under the earth, is a common mode of expression among the Hebrew writers, for the universe. ' What can be meant,' says he, ' by things in heaven, that is, beings in heaven, bowing the knee to Jesus, &c spiritual worship be not meant?' "

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thine heart that God raised him from the dead,
thou shalt be saved.

1 John 4 : 15. Whosoever shall confess that
Jesus is the Son of God, God dwelleth in him,
and he in God.

OBJECTION III. *This is a state of probation.
There is no change after death.*

Eternal Life a free Gift.

Rom. 6 : 23. The gift of God is eternal life,
through Jesus Christ our Lord.

Rom. 5 : 18. The *free gift* came upon all
men, unto justification of life.

Eph. 2 : 8, 9. By grace are ye saved, through
faith; and that not of yourselves: it is the *gift*
of God: *not of works*, lest any man should
boast.

Titus 3 : 5 — 7. Not by works of righteous-
ness which we have done, but according to his
mercy * * * shed on us abundantly, through
Jesus Christ our Saviour; that being justified
by his *grace*, we should be made heirs accord-
ing to the hope of eternal life.

Change after Death.

Phil. 3 : 21. Who shall change our vile body,

that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

1 Cor. 15:28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be *all in all*.

1 Cor. 15:22. As in Adam all die, even so in Christ shall all be made alive.

1 Cor. 15:42. It is sown in *corruption*, it is raised in *incorruption*:

1 Cor. 15:43. It is sown in *dishonor*, it is raised in *glory*: it is sown in *weakness*, it is raised in *power*:

1 Cor. 15:44. It is sown a *natural* body, it is raised a *spiritual* body.

1 Cor. 15:51. Behold, I show you a mystery: we shall not all sleep, but we *shall all be changed*!

1 Cor. 15:52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we *shall be changed*!

1 Cor. 15:53, 54. For this corruptible *must* put on incorruption, and this mortal *must* put on immortality. Then shall be brought to pass the saying that is written, (Isa. 25:8) Death is *swallowed up in victory*.

new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Rev. 21 : 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Rev. 21 : 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.

Rev. 21 : 5. And he that sat upon the throne said, Behold, I make *all things new*. And he said unto me, Write; [make a record of

Ps. 103:9. He retaineth not his *anger* forever, because he delighteth in mercy.

Lam. 3:31—33. For the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies: for he doth not afflict willingly, nor grieve the children of men.

Ps. 30:5. For his anger endureth but a *moment*: weeping may endure for a night, but joy cometh in the morning.

Isa. 54:8. In a little wrath I hid my face from thee for a *moment*; but with *everlasting* kindness will I have mercy on thee, saith the Lord thy Redeemer.

Isa. 57:16. I will not contend forever, neither will I be *always* wroth: [why?] *for the spirit should fail before me, and the souls which I have made.* [That is, the spirits and souls of men could not endure *endless wrath*: they would *fail*, or cease to be.]

OBJECTION V. *God will not always be merciful. Now is the accepted time. We must come to God before the door of his mercy is forever closed against us.*

Ps. 89:2. Thy mercy shall be built up *forever.*

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Ps. 89:28. My mercy will I keep forevermore.

Ps. 100:5. For the Lord is good; his mercy is everlasting.

Ps. 138:8. Thy mercy, O Lord, endureth forever.

Ps. 106:1. O give thanks unto the Lord; for he is good: for his mercy endureth forever.

Ps. 107:1. O give thanks unto the Lord; for he is good: for his mercy endureth forever.

Ps. 118:1. O give thanks unto the Lord; for he is good: because his mercy endureth forever.

Ps. 118:2. Let Israel now say, that his mercy endureth forever.

Ps. 118:3. Let the house of Aaron now say, that his mercy endureth forever.

Ps. 118:4. Let them now that fear the Lord say, that his mercy endureth forever.

Ps. 136. O give thanks unto the Lord; for he is good: for his mercy endureth forever. O give thanks unto the God of gods: for his mercy endureth forever. O give thanks to the Lord of lords: for his mercy endureth forever. To him who alone doeth great wonders: for his mercy endureth forever. To him that by wisdom made the heavens: for his mercy en-

dureth forever. To him that stretched out the
 earth above the waters: for his mercy endureth
 forever. To him that made great lights: for
 his mercy endureth forever: The sun to rule
 by day: for his mercy endureth forever: The
 moon and stars to rule by night: for his mercy
 endureth forever. To him that smote Egypt
 in their first-born: for his mercy endureth for-
 ever: And brought out Israel from among
 them: for his mercy endureth forever: With
 a strong hand, and with a stretched out arm:
 for his mercy endureth forever. To him which
 divided the Red sea into parts: for his mercy
 endureth forever: And made Israel to pass
 through the midst of it: for his mercy endureth
 forever: But overthrew Pharaoh and his host
 in the Red sea: for his mercy endureth for-
 ever. To him which led his people through
 the wilderness: for his mercy endureth forever.
 To him which smote great kings: for his mer-
 cy endureth forever: And slew famous kings:
 for his mercy endureth forever: Sihon, king of
 the Amorites: for his mercy endureth forever:
 And Og, the king of Bashan: for his mercy en-
 dureth forever: And gave their land for a
 heritage: for his mercy endureth forever:
 Even a heritage unto Israel his servant: for

dureth forever: And hath redeemed us from our enemies: for his mercy endureth forever. Who giveth food to all flesh: for his mercy endureth forever. O give thanks unto the God of heaven: for his mercy endureth forever.

Ps. 138: 8. Thy mercy, O Lord, endureth forever.

Jer. 33: 11. Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever.

Ps. 52: 1. The goodness of God endureth continually.

God changeth not.

CHAPTER III.

MISCELLANEOUS PROMISES TO ALL PEOPLE, WITHOUT LIMITS OR CONDITIONS.

A Gospel Feast, for all People.

Isa. 2:2. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Isa. 25:6. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Isa. 25:7. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

Isa. 25:8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it.

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All to be gathered in Christ.

Eph. 1:9, 10. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him.

All shall serve Him.

Dan. 7:14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.

All shall fear, glorify, and worship the Lord.

Rev. 15:4. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: for all nations shall come and worship before thee.

All shall become holy as the Angels in Heaven.

Matt. 22:30. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Luke 20:36. Neither can they die any more: for they [all mankind] are equal unto

the angels ; and are the children of God, being the children of the resurrection. (See 1 Cor. 15:52. *The dead shall be raised incorruptible !*)

Christ our Advocate.

1 John 2:1. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

Propitiation.

1 John 2:2. And he is the propitiation for our sins : and not for ours only, but also for the sins of the whole world.

Intercessor.

Rom. 8:34. Who is he that condemneth ? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Mercy upon all Unbelievers.

Rom. 3:3. For what if some did not believe ? Shall their unbelief make the faith of God without effect ? [says Dr. Clarke, " Shall their wickedness annul the promise which God made to Abraham ? Gen. 17:7.]

Rom. 3:6. God forbid : yea, let God be true but every man a liar.

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Rom. 11 : 32, 33. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depths of the riches, both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out ! [We may rest with the conviction, that God is as *merciful* and *good* in all his ways as He is *wise* and *just*. But, as we cannot comprehend him, nor his operations, it is our place, who are the objects of his *infinite mercy* and *kindness*, to adore in silence, and to obey with alacrity and delight. Dr. Adam Clarke, on *Rom. 3 : 34.*]

Rom. 3 : 19. Now we know that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and *all the world* may become guilty before God.

Rom. 3 : 23. For all have sinned, and come short of the glory of God. [*All are equally helpless and guilty ; and, as God is no respecter of persons, all human creatures, being equally his offspring, and there being no reason why one should be preferred before another, therefore his endless mercy has embraced all !* See Dr. Clarke's comment on this passage.]

Death will be Destroyed.

1 Cor. 25:26. For he [Christ] must reign, till he hath put all enemies under his feet. The last enemy that shall be *destroyed* is death.

Rev. 21:4. And God shall wipe away all tears from their eyes; and there shall be *no more death*, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away.

The Devil will be Destroyed.

Heb. 2:14, 15. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might *destroy* him that had the power of death, that is, the *devil*, and deliver them who through fear of death were all their life-time subject to bondage.

Sin will be Destroyed.

Hosea 10:8. The sin of Israel shall be destroyed.

John 1:29. Behold the Lamb of God, which taketh away the sin of *the world*.

Heb. 9:26. But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.

Hell will be Destroyed.

Rev. 20: 14. And death and hell were cast into the lake of fire. This is the second death: [i. e. the death of death: the utter destruction of death, and all that bears that name.]

1 Cor. 15: 55. O death, where is thy sting? O grave, [*hades, hell,*] where is thy victory?

1 Cor. 15: 56. The sting of death is sin; and the strength of sin is the law.

1 Cor. 15: 57. But thanks be to God, who giveth us the victory through our Lord Jesus Christ. [*He has died to slay death: he has risen again to bring mankind from under the empire of hades. All this he has done through his mere unmerited mercy; and eternal thanks are due to God for this unspeakable gift. He has given us the victory over sin, Satan, death, the grave, and hell.* Dr. Adam Clarke.]

CHAPTER IV.

THE REMARKABLE VISION OF THE APOSTLE PETER.

Acts 10 : 11, and 11 : 5. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth our: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, *that* call thou not common. This was done thrice; and the vessel was received up again into heaven.

The great sheet knit at the four corners, Dr. Clarke thinks was intended to be an emblem

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four corners of which the gospel was to extend. The *Jews* and *Gentiles*, says the learned doctor, are certainly represented by the *clean* and *unclean* animals in this large vessel: these, by the ministry of the gospel, were to be offered up a spiritual sacrifice to God. Peter was to be a prime instrument in this work: he was to offer them to God, and *rejoice* in the work of his hands. The spirit of the direction seems to be this: "The middle wall of partition is now to be pulled down; the *Jews* and *Gentiles* are to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the *Gentiles*, and be also the minister of the uncircumcision. Rise up;

he has authority to do the last. Both Jews and Gentiles came *equally* from God, and to him, *both*, by the preaching of the gospel, *shall again* return: (Clarke upon *Acts* 10: 11, 13, 15, 16.)

The wonderful Vision of St. John, the Divine.

Rev. 5: 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all* that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

Dr. Adam Clarke, in his note upon this passage, observes, that "All parts of the creation, animate and inanimate, are represented here by that figure of speech, called *prosopopœia*, or *personification*, as giving praise to the Lord Jesus." — "We find," says the learned commentator, "that the WHOLE CREATION gives precisely the same praise, and in the same terms, to Jesus Christ, who is undoubtedly meant here by the Lamb just slain, as they give to God who sits upon the throne."

If there should be a doubt in the minds of any as to the *kind* of worship here spoken of, let them consult the Letters of Professor Stuart

be not *spiritual* worship, I am unable to
uce a case, where worship can be called
tual and *divine*." In commenting upon
ppians 2 : 10, 11, he says, things in heaven,
a, and under the earth, is a periphrasis
he *universe*, and this *universe*, as he shows
is comments upon John's vision, *worships*
st with *spiritual* and *divine* worship.
t is, the worship is *spiritual* and *divine*,
the UNIVERSE are the *worshippers*!

CHAPTER V.

THE FIVE POINTS* OF CHRISTIAN THEOLOGY, &c.

1. *God wills the salvation of all men.*
 Proof:—1 Tim. 2:4. "Who will have all men to be saved, and come unto the knowledge of the truth."

2. *God purposes the salvation of all men.*
 Proof:—Eph. 1:9, 10. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

3. *God promises to save all men.* Proof:—Acts 3:25. "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindred of the earth be blessed."

* *The Five Points* were originally from the pen of Rev. T. Whittemore; but are here inserted, with additions, by S. B. E.

4. *God makes oath that he will save all men.*
 Proof: — *Isa. 45 : 23, 24.* "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear, surely shall say, In the Lord have I righteousness and strength."

5. *God sent his Son to save all men.*
 Proof: — *John 3 : 17.* "For God sent not his Son into the world to condemn the world ; but that the world through him might be saved."

Thus it is seen that what God *wills*, he *purposes* ; what he *purposes*, he *promises* ; what he *promises*, he makes *oath* to ; and what he makes *oath* to, he sends his Son to accomplish.

Reader, shall the will of God be done ? See, for an answer, *Dan. 4 : 35.* "He doeth according to his will in the army of heaven, and among the inhabitants of the earth ; and none can stay his hand, or say unto him, What doest thou ?"

Will God's PURPOSE be executed ? See *Isa. 46 : 10.* "My counsel shall stand, and I will do all my pleasure."

Will God fulfil his PROMISES ? See *2 Cor. 1 : 20.* "For all the promises in him are yea, and in him Amen, unto the glory of God by

Isa. 25:1. Thy counsels of old are faithfulness and truth.

Isa. 46:11. I have spoken it, I will also bring it to pass: I have purposed it, I will also do it.

The unbelief of man shall not frustrate the purpose of God.

Rom. 2:3, 4. For what if some did not believe? Shall their *unbelief* make the faith [promise] of God without effect? God forbid: yea, let God be true, but every man a liar.

2 Tim. 2:13. If we believe not, yet he abideth faithful: *he cannot deny himself!*

Rom. 4:20—22. He [Abraham] staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.

The Law cannot disannul the Promise of God.

Gal. 3:17, 18. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it

Additional Proofs of the Validity of God's Promises.

Numb. 23: 19. God is not a man, that he should lie; neither the son of man, that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

Psa. 18: 30. The word of the Lord is tried.

Psa. 89: 34. My covenant will I not break, nor alter the thing that is gone out of my lips.

Psa. 119: 89, 90. Forever, O Lord, thy word is settled in heaven. Thy faithfulness is unto generations.

Isa. 25:1. Thy counsels of old are faithfulness and truth.

Isa. 46:11. I have spoken it, I will also bring it to pass: I have purposed it, I will also do it.

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Gal. 3:17, 18. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it

should make the promise of none effect; for if the inheritance be of the *law*, it is no more of *promise*: but God gave it to Abraham by promise. (This covenant takes in not the Jewish people only, *but all nations*; for it is written, *In thy seed [the Messiah] shall all nations of the earth be blessed.* This UNIVERSAL blessedness can never be confined to the Jewish people exclusively; and as the covenant was legally made and confirmed, it cannot be annulled; it must therefore remain in reference to its object. (Clarke.)

Nothing shall be able to separate us from God's Love.

Rom. 8: 38, 39. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, [*nor any other thing whatever,*] shall be able to separate us from the love of God which is in Christ Jesus our Lord."

May the reader, with all the children of God, be able to comprehend what is the breadth, and length, and depth, and height; and to know *the love of Christ*, which surpasseth knowledge, *that they may be filled with all the fulness*

Him that filleth all in all. (*Amen. So be it !
So let it be !* and so it *will be* : for all the
counsels of God are faithfulness and truth ;
and not one jot or tittle of his promise has
failed, from the foundation of the world to the
present day ; nor can fail, till mortality is
swallowed up of life. Amen and amen. *Dr.
Clarke, on Eph. 3 : 18 — 21.*)

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CHAPTER VI.

THE VIEWS OF MR. WESLEY UPON THE COMMANDS OF GOD.

IN a volume of occasional sermons by the Rev. John Wesley, a celebrated English Methodist divine, we find the following remarks in a discourse upon the perfection of mankind. "There is," says he, "a *very clear and full promise*, that we shall *all* love the Lord our God with all our hearts. So we read, Deut. x. 6 : 'Then will I circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul.'

gospel dispensation, '*I will put my laws into their minds, and write them in their hearts, turns all the commands into promises*, and consequently that among the rest. 'Let this mind be in you which was also in Christ Jesus.' The *command* here is *equivalent to a promise*, and gives us *full reason to expect*, that he *will work in us what he requires of us.*"

Mr. Wesley further says, in the same connection, "That when the apostle says to the Ephesians, 'Ye have been taught, as the truth *is* in Jesus, to be renewed in the spirit of your mind, and to put on the new man, which is created after the image of God, in righteousness and true holiness:' he leaves us *no room to doubt* but God *will thus renew us* in the spirit of our mind, and *create us anew in the image of God*, wherein we were first created. Otherwise it could not be said, 'That this *is* the truth as *it is* in Jesus.' The command of God given by St. Peter, 'Be ye holy as he that hath called you is holy, in all manner of conversation,' implies a promise that we *shall be thus holy*. As God has called us to holiness, he is undoubtedly willing, as well as able, to work this holiness in us. *For he cannot mock his helpless creatures, calling upon them to receive what he never intends to give.*"

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or his works. You rather wish to be totally delivered from them; to have sin entirely rooted out of you.

"There is a remarkable passage in John Bunyan's *Holy War* :

"When Immanuel had driven Diabolos (the devil) and all his] forces out of the city of Mansoul, Diabolos petitioned to Immanuel, that he might have only a small part of the city. When this was rejected, he begged to have only a little room within the walls. But Immanuel answered, 'He shall not have any place in it at all, no, not to rest the sole of his foot.' Had not the good old man forgot himself? Did not the force of truth so prevail over him here, as utterly to overturn his own system? For if this is not complete salvation from all sin, I cannot tell what is.

"No, says a great man, this is the error of errors: I hate it from my heart. I pursue it through all the world with fire and sword. Nay, why so vehement? Do you seriously think there is no error under heaven equal to this? Here is something I cannot understand. Why are those that oppose salvation from sin, few excepted, so eager, I had almost said furious! Are you fighting *pro aris* and *focis*?

for God and your country; for all you have in the world; for all that is near and dear unto you; for your liberty; your life? In God's name, why are you so fond of sin? What good has it ever done you? What good is it ever likely to do you, either in this world, or in the world to come? And why are you so violent against those who hope for a deliverance from it? Have patience with us, if we are in an error: yea, suffer us to enjoy our error. If we should not attain it, the very *expectation of it* gives us present comfort, yea, and ministers strength to resist those enemies which we expect to conquer. Now we *are saved by hope*: from this very *hope* a degree of *comfort* springs. Be not angry at those who *are happy* in their mistake. For, be their opinion right or wrong, your *temper* is undeniably sinful. Bear with us, as we do with you, and see if the Lord will not deliver us; whether he is not able, yea, and willing, to save them to the uttermost that come unto God through him."

Such is the reasoning of Mr. Wesley, the reputed founder of Methodism, upon the belief in *universal holiness*! He thought *Bunyan* forgot his own system, when he refused the

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vil any place in the city of London. Had not Wesley also forgot his belief in endless suffering of a part of mankind, when contending for *universal holiness*? He could not conceive why this doctrine should be so odious, and why some should be so earnest and furious in their opposition to it, seeing that sin had never done them any good. Setting prejudice aside, he thinks that all would desire to see holiness *universally* diffused. And so do we the same. And to our Methodist brethren, and to all others, we would say, *Wesley, — "What can you wish for in comparison with this? Why should you be any more to be desired by the holiness of the world?"*

all sin? From this very hope a *degree* of salvation springs; and we earnestly pray that our opposers may yet obtain this hope, and be *saved* by it, as were the holy men of old.

If we indeed be in error, will our enemies have patience with us, and suffer us at least to *enjoy* our error? For there is great joy and peace in believing that the time will assuredly come in which every tongue shall say, — 'In the Lord have I righteousness and strength — when all shall be made alive in Christ, to love the Lord their God with all their heart, with all their soul, and with all their mind, and each other as themselves.'

We pray that none may be angry with us, even if they consider us to be in a mistake; for such a *temper* is not justifiable in any case whatever. Rather let them wait and see if the Lord will not change our vile body, and fashion it like unto his own glorious body; see if he will not have all men to be saved, and come unto the knowledge of the truth.

CHAPTER VII.

PROMISES TO THE SICK AND AFFLICTED.

Job 11:16. Thou shalt forget thy misery, and remember it as waters that pass away.

Ps. 68:13. Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

Ps. 71:20. Thou which hath showed me sore and great trouble, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Jer. 31:13. I will turn their mourning into joy, and wilt comfort them, and make them rejoice from their sorrow.

Hos. 6:1. Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Ps. 136:23. Who remembered us in our low estate : for his mercy endureth forever.

Ps. 31:7. I will be glad and rejoice in thy mercy ; for thou hast considered my trouble *thou hast known my soul in adversity.*

Ps. 73 : 26. My flesh and my heart faileth; but God is the strength of my heart.

Lam. 3 : 31 — 33. The Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men.

2 Cor. 4 : 16, 17. Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

2 Cor. 5 : 1. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

Of Recovery from Sickness.

Job 33 : 25. His flesh shall be fresher than a child's; he shall return to the days of his youth.

Support under Sickness.

Ps. 41 : 3. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.

1 *Sam.* 2: 6. The Lord killeth, and ~~maketh~~ *maketh* alive; he bringeth down to the grave, and bringeth up.

Deut. 32: 39. See now, that I, even I am He, and there is no God with me: I kill, and I make alive: I wound, and I heal.

Job 19: 25, 26. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God.

Use of Afflictions.

Ps. 119: 67. Before I was afflicted I went astray; but now have I kept thy word.

Ps. 119: 71. It is good for me that I have

chastenest, O Lord, and teachest him out of thy law.

Prov. 3:12. Whom the Lord loveth he correcteth; even as the father the son in whom he delighteth.

Heb. 12:6, 7. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God deal-eth with you as sons: for what son is he whom the father chasteneth not?

Heb. 12:10, 11. They verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them which are exercised thereby.

Rev. 3:19. As many as I love, I rebuke and chasten.

To the Fatherless and Widow.

Psa. 68:5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.

Psa. 146:9. He relieveth the fatherless and widow.

Prov. 23: 10, 11. Remove not the old landmark; and enter not into the fields of the fatherless. For their Redeemer is mighty: he shall plead their cause with thee.

Jer. 49: 11. Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.

Hosea 14: 3. In thee the fatherless findeth mercy.

To the Poor and Helpless.

Psa. 9: 18. The needy shall not always be forgotten; the expectation of the poor shall not perish forever.

Psa. 68: 10. Thou, O God, hast prepared of thy goodness for the poor.

Psa. 132: 15. I will satisfy her poor with bread.

Psa. 62: 12. He shall deliver the needy when he crieth: the poor also, and him that hath no helper.

Psa. 102: 17. He will regard the prayer of the destitute, and not despise their prayer.

Psa. 113: 7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill.

Psa. 107: 41. He setteth the poor on

Job 36:15. He delivereth the poor
affliction, and openeth their ears in oppre

James 1:9. Let the brother of low c
rejoice in that he is exalted.

CHAPTER VIII.

CONTAINING THE VIEWS OF DISTINGUISHED THEOLOGIAN
OF VARIOUS DENOMINATIONS, UPON
THE FULFILMENT OF THE DIVINE PROMISES
RELATING TO THE SALVATION OF THE WORLD.

God is omnipotent, his will must therefore be done.

“He can do all his pleasure; he knows how to do it, and his pleasure is to do the greatest good. Must not the consequence follow, then? When we are desirous to do any thing, in order to bring about any event which we clearly know how to effect, and have strength and fortitude to remove every obstacle, and surmount every difficulty in the way, is it possible that the event should not take place? It would be manifestly absurd to suppose it. And shall we suppose that the designs of God will fail, whose knowledge and power are unlimited, and before whom nothing is a difficulty, nothing an impediment, nothing any discouragement? No means: If we cannot conclude from the power, knowledge, and goodness of God, 1

the most noble, godlike end, the highest good, shall be effected under the divine administration, from what premises can we infer any conclusion at all? Erroneous as human reason is, it is impossible to mistake here. Does it not then become us to be still, under a sense that God is *God!* especially when we consider that with him there is neither variableness nor shadow of turning. So that he will remain forever, the same omnipotent, omniscient, and infinitely good God; and to all eternity exert himself to do the best things." (*Rev. Nathaniel Niles, A. M.*)

Aim of the Divine Character.

"The divine character is the most respectable object in the universe. It is so, because it aims most cordially, entirely, wisely, unchangeably, and irresistibly, at the highest possible *good* and *perfection* of the *universe!* God has in tender mercy given his Son to die for us, and, as a consequence of his death, has ordered every thing in every world to work together for our *good*. Here, then, we have a God whose mercy is as pure as it is tender, regular as strong, just as forgiving, as glorious to God as it is happy to man." (*Ibid.*)

*The love of God unchang—
enemies.*

“God is not only kind to his *friends*, but the divinity of his nature diffuseth *mercy* to the *miserable*, and *grace* to the *ill-deserving*. We were miserable, and he pitied us! We were sinful, and he detested us; yet his pity neither ceased nor abated. His bowels yearned towards us; his heart melted with compassion; he resolved to exert himself in our favor — to open a way through which all may be saved and become kings and priests unto God. His heart was so full of the *gracious scheme*, and *immovably fixed in it*, that he hesitated not sacrifice his only begotten Son upon the cross by the hands of wicked men.

what strength of affection, with what an ardent pathos did he call on us, 'Turn ye, turn ye, why will ye die?' But we turned a deaf ear to the heavenly charmer; yet, astonishing! he did not whet his glittering sword. The heavens did not gather blackness, nor did the thunder of divine wrath burst upon us. In him we have lived, and moved, and had our being. He has been infinitely more kind to us than the most affectionate parent ever was to a darling child, when in the utmost danger. Not a day has passed in which he has not given us food and raiment; nor a moment but he has given us breath. *His* compassion has excited all *his* feelings; but the vilest ingratitude, rebellion, and perverseness, have marked *all our actions*. Such was the conduct of God towards us before his Son came into the world, that he could exclaim, with the greatest propriety, 'What more could I have done for my vineyard than I have done in it?' Yet, after all, when he looked that it should bring forth grapes, it brought forth *wild grapes*; the grapes of Sodom, and the clusters of Gomorrah. Still, not all our perverseness, nor all our provocations could induce him to forsake the *merciful scheme of our recovery*; no, for in the tel-

At the same time his Son came into the world. This
event gave us an opportunity of discovering our
real sentiments towards the Father and Son.
We did not let slip the opportunity improved;
but by murdering the Son in the flesh, showed
what further might we expected from us, had the
eternal Father been equally in our power. Yet, such
were the bowels of his tender compassion, that he
pursued his *merciful design*. Well may we
cry out, *what manner of love is this!* — What
he says by the prophet is most evidently true:
He has loved thee with an everlasting love.
A love that can triumph over so much opposition,
must verily be an *everlasting, unchangeable*
love. It must be agreeable to that of which
the apostle speaks, 'I am persuaded that neither
death, nor life, nor angels, nor principalities,
nor powers, nor things present, nor things to

ing, Christ-killing, hell-deserving sinners! That love which could do all this, must be boundless love! Hence the apostle argues, 'He that spared not his own Son, but freely gave him up for us all, how shall he not, with him also, freely give us all things?' " (*Ibid.*)

God will not miss of his own design.

"Living by faith on divine promises is a more noble operation of faith; because the gospel itself chiefly consists in promises; and it is a more necessary work of faith, because our miserable state by the apostasy has made the promises so necessary for our constant use. And therefore consider every promise of God as an expression of his immutable counsel and will. His power, wisdom, and goodness constitute his veracity, and oblige him to fulfil his promises. He freely made them, but necessarily performs them. God, that cannot lie, promised eternal life before the world began. And 'willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation.' Nor can Christ deny himself, by being

promises. All the promises in him are yea, and in him amen ; that is, in him they are made, asserted, and ratified, and in him they *shall be fulfilled*. Consider how much it is for God's own pleasure to fulfil his promises. The happiness will be ours ; *but it will be his everlasting delight to see his creatures in their perfection*. If he was so pleased, after creating them, to 'see them all good,' as to appoint a 'sabbath of rest,' for the commemoration of it, how much more will it please him *to see all restored by Jesus Christ to that perfection to which Adam was approaching when he sinned and fell ! God will not miss of his own design, nor lose the everlasting complacency of his love.*" (*Richard Baxter's Life of Faith*, p. 104.)

The Creation shall be delivered.

"*By one man sin entered into the wo*

and death by sin,' with all his train of sickness and disease, 'death's court,' the pageants of that monarch who reigns even over those who sinned not after the similitude of Adam's transgression, who is the father of us all. Inscrutable Providence! dost thou condemn the innocent in the ruin of the ungodly? Hark! a glad voice cheers this groaning world: *the creation shall be delivered*; the great drama which has been performing upon the vast theatre of this world shall come to a close; we shall all be taken behind the scene; *every mouth shall be stopped*; then shall we

'Justify the ways of God to man.'

Behold I make *all things new*, will yet be heard from the throne of the great Eternal! The creation of God shall again rise, *good and fair* as on that morning when the sons of God shouted for joy. *The effects of the curse shall no more be felt or seen.* The temple of the universe shall again be filled with happiness, as in the days of innocence, and through all the mighty dome shall the triumphant shout resound, 'Death, with all his train, is swallowed up in victory: thanks be to God who giveth us the victory through our Lord Jesus Christ.' "

(Rev. George Summerfield.)

he is known as mighty to save ! This
r is rolling on through all the world ; all
nergies of Deity are put forth *to save our*
and soon shall the time arrive '*when all*
shall see the salvation of God.'

he dwellers on the rocks, and in the vale,
hout to each other ; and the mountain tops
rom distant mountains catch the sounding joy ;
ill nation after nation taught the strain,
arth rolls the rapturous hosannah round.'

ere one soul in this vast assembly, trem-
upon the very threshold of salvation,
ting the mercy of God, in the redemption
sus Christ our Lord ? ' Comfort ye, com-
e my people, saith your God ! ' The
arm is not now shortened that he cannot

save, and save thee, too, consistently with the perfections of his throne :

‘ Though thy sins like mountains rise,
And swell and reach to heaven ;
His mercy is above the skies,
And thou may'st be forgiven.’

Poor trembling publican ! let me tell thee it is easier to fathom his omnipotence than his mercy ; there is no act of his power to which thou canst not conceive a greater, but thou canst conceive no mercy greater than the gift of Christ ; imagination fails, and thou art lost ! Why then despair ? O ! could I but break the unbelief that holds thee spell-bound : why, man, if the sins of all the world were centred on thy guilty head, thou hast not got beyond the *power*, the *merciful power* of him who bare them all in his own body on the tree. Look unto him and live !” (*Ibid.*)

The Compassion of God.

“ Affecting as is the word *mercy*, it is found too poor a term to express the causeless, disinterested, boundless compassion of God to our fallen race : the vocabularies of men fail on this subject, nor have angels yet given it a

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name: 'they desire to look into *these* things. Hence, in the sacred Scriptures, it is generally connected with adjuncts to heighten its signification. He is said to be '*rich in mercy*,' '*plenteous in mercy*,' '*full of mercy*.' Again we are directed to his '*great mercy*,' '*abundant mercy*,' '*tender mercy*.' Again the word assumes a plural form, and we read of the '*multitude of his mercies*,' and his '*manifold mercies*,' '*mercy folded within mercy*! In a word he is the '*Father of mercies*.' O! this bottomless abyss — this ocean without a shore we pause in wondering mazes lost.' 'God only knows the love of God.' Had we an angel's line, and *eternity* its plummet, still we shall not sound this fulness! 'O the depth' — 'it is past finding out!' " (*Ibid.*)

Universal Righteousness.

"Have we not farther ground for thankfulness, yea, and strong consolation, in the blessed hope which God hath given us, that the time is at hand, when *righteousness* shall be as *universal* as *unrighteousness* is now? Allowing that '*the whole creation now groans together*,' under the man of sin; our comfort is, *it will not always groan*. God will at

and maintain his own cause; and *the whole creation* shall then be delivered both from *moral* and *natural* corruption. *Sin*, and its consequence, *pain*, shall be no more: *holiness* and *happiness* will cover the earth. *Then shall all the ends of the world see the salvation of our God. And the whole race of mankind shall know and love and serve God, and reign with him forever and ever.*" (*Wesley's Sermons*, vol. 5, p. 156.)

Universal Deliverance from the Bondage of Sin.

"'While the whole creation groaneth together,' their groans are not dispersed in idle air, but enter into the ears of him that made them. While his creatures *travail together in pain*, he knoweth all their pain, and is bringing them nearer and nearer to the birth, which shall be accomplished in its season. He seeth the *earnest expectation* wherewith the whole creation waiteth for that *final manifestation of the sons of God*; in which they themselves also shall be delivered (not by annihilation — annihilation is not deliverance —) from the present 'bondage of corruption into the glorious liberty of the children of God.' Nothing can be more express. Away with vulgar prejudices, and let the plain word of God take place. The

'shall be delivered from the bondage of corruption into the glorious liberty of the children of God.'

A general view of this is given us in the twenty-first chapter of the Revelation: 'When he that sitteth on the great white throne' hath pronounced, 'Behold I make all things new;' when the word is fulfilled, 'The tabernacle of God is with men, and they shall be his people; and God himself shall be with them, and be their God;' then the following blessing shall take place on every creature: 'God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain; for the former things are passed away.' In the new earth, as well as in the heavens, there will be nothing to give pain, but every thing that the wisdom and goodness of God can create to give happiness. As a recompense for what they once suffered, while under the *bondage of corruption*, when God has *renewed the face of the earth*, and their corruptible body has put on incorruption, they shall enjoy happiness, suited to their state, without all without interruption, and without end." (T. Ley's *Sermons*, vol. 5, pp. 127—129.)

A happy Conclusion.

"What shall be done for the poor heathen outcasts? 'How shall they believe, saith the apostle, in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, unless they be sent?' Yea, but is not God able to send them? Cannot he raise them up as it were out of the stones? And can he ever want means of sending them? No; were there no other means, he can take them by his Spirit, (as he did Ezekiel, chap. 37:1,) or by his angel, as he did Philip, (Acts 8,) and set them down where-soever it pleaseth him. Yea, he can find out a thousand ways, to foolish man unknown. And he surely will; for heaven and earth may pass away, but his word shall not pass away. He will give his Son 'the uttermost parts of the earth for his possession.' 'And so all Israel too shall be saved.' For 'blindness in part has happened to Israel, till the fulness of the Gentiles be come in.' Then 'the Deliverer that cometh out of Zion shall turn away ungodliness from Jacob.' God hath now 'concluded them all in unbelief, that he may have mercy upon all.' 'Thy people also shall be all righteous; that I may be glorified.' As the ear

bringeth forth her bud, and the garden causeth the things sown in it to spring forth, so the Lord God will cause righteousness and praise to spring up before all the nations. This I apprehend to be the answer, the only full and satisfactory answer that can be given, to the objection against the wisdom and goodness of God, taken from the present state of the world. It will not always be thus: these things are only permitted for a season, by the great Governor of the world, that he may draw immensurable eternal good, out of this temporary evil. This is the very key which the apostle himself gives us in the words above recited. 'God hath concluded them all in unbelief, *that he might have mercy upon all!*' In view of this glorious event, how well may we cry out, 'O the depth of the riches both of the wisdom and knowledge of God.' Although, for a season, 'his judgments were unsearchable, and his ways past finding out,' it is enough, we are assured on this one point, *that all these transient evils will issue well; will have a happy conclusion, and that 'mercy first and last will reign.'* All unprejudiced persons may see with their eye that he is already renewing the face of the earth. And we have strong reason to hop

that the work he hath begun, he will carry on unto the day of the Lord Jesus; that he will never intermit this blessed work of his Spirit, until he has fulfilled all his promises; until he has put a period to sin and misery, and infirmity and death; and reëstablished *universal holiness and happiness*, and caused all the inhabitants of the earth to sing together, 'Hallelujah! The Lord God omnipotent reigneth! Blessing, and glory, and wisdom, and thanksgiving, and power, and might, be unto God forever and ever.' " (*Wesley's Sermon on Isa. 11:9.*)

It is as easy for God to convert a World, as one individual Soul.

Speaking of the prevalence of sin and misery in the present state of existence, Mr. Wesley asks, "How is it possible to reconcile this with either the wisdom or goodness of God? And what can give ease to a thoughtful mind, under so melancholy a prospect? What but the consideration, that things will not always be so; that another scene will soon be opened. God will be jealous of his honor; he will arise and maintain his own cause. He will judge the prince of this world, and spoil him of his

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and dominion. He will 'give his Son the
en for his inheritance, and the uttermost
of the earth for his possession. The
shall be filled with the knowledge of the
as the waters cover the sea.' The *loving*
knowledge of God, producing uniform, uninter-
rupted holiness and happiness, shall cover the
earth, *shall fill every soul of man.*

"Impossible! will some men say; yea, the
greatest of all impossibilities! that we shall
see a *Christian world*! How can these things
be? On one supposition, indeed, not only all
impossibility, but all *difficulty*, vanishes away.
Only suppose the Almighty to act *irresistibly*,
and the thing is done; yea, with just the same
ease, as when God said, 'Let there be light,
' and there was light.' But then man would be
most nature would be
be a moral

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tinue men? while they still enjoy both the understanding, the affections, and the liberty which are essential to a moral agent? There seems to be a plain, simple way of removing this difficulty, without entangling ourselves in any subtle, metaphysical disquisitions. As God is One, so the work of God is uniform in all ages. May we not then conceive how he *will* work on the souls of men in times to come, by considering how he *does* work *now*? and how he *has* wrought in times past?

“Take one instance of this, and such an instance you cannot easily be deceived in. You know how God wrought in *your own soul*, when he first enabled you to say, ‘The life I now live, I live by faith in the Son of God, who loved me and gave himself for me.’ He did not take away your understanding, but enlightened and strengthened it. He did not destroy any of your affections: rather they were more vigorous than before. Least of all did he take away your liberty, your power of choosing good and evil: he did not *force* you; but, being *assisted* by his grace, you, like Mary, *chose* the better part. Just so he has *assisted* five in one house, to make that happy *choice*: fifty or five hundred in one city, and many

thousands in a nation, without depriving any of them of that liberty, which is essential to a moral agent. Now in the same manner as God *has* converted so many to himself, without destroying their liberty, he *can* undoubtedly convert *whole nations*, or the *whole world*! And it is as easy to him to convert a *world* as *one individual soul*." (*Ibid.*)

An Universal Remedy for an Universal Evil.

"Can the Creator despise the work of his own hands? Surely that is impossible. Hath he not, then, provided a remedy for all these evils? Yes, verily he hath! And a sufficient remedy, every way adequate to the disease. He hath fulfilled his word: he hath given 'the seed of the woman to bruise the serpent's head. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, might not perish but have everlasting life.' Here is a remedy for all our guilt: 'he bore all our sins in his body on the tree.' And 'if any one have sinned, we have an Advocate with the Father, Jesus Christ the righteous.'

"Behold then both the justice and mercy of God! His justice in punishing sin, and *mercy in providing an universal remedy for*

universal evil. In appointing the second Adam to die for all who had died in the first; that 'As in Adam all died, so in Christ all might be made alive;' that 'as by one man's offence, judgment came upon all men to condemnation, so by the righteousness of one, the free gift might come upon all unto justification of life.' And it should be particularly observed, that, 'where sin abounded, grace does much more abound. For not as the condemnation, so is the free gift;' but we may gain infinitely more than we have lost." (*Wesley on Gen. 3:19.*)

The Extent of God's Grace.

"The grace of the gospel not only redeems from death, and restores to life, but brings the soul into a near relationship with God, and into a participation of eternal glory. It was the law, which for Adam's one transgression, subjected him and his whole posterity to death, without hopes of a revival. It is grace which restores all to life at the resurrection, and *over and above that*, has provided a gracious dispensation for the pardon of their sins; for reducing them to obedience; for guarding them against temptations; supplying them with strength and comfort; and for advancing them

OF BLESSINGS, —

consequences of Adam's transgression. *As extensively, as deeply, as universally, as sin has reigned, subjected the whole earth and all inhabitants, unto death, temporal of the body and spiritual of the soul, even so, as extensively as deeply, as universally might grace reign, filling the whole earth, and pervading, purifying and refining the whole soul, through righteousness, through this doctrine of free salvation by the blood of the Lamb, and by the principle of holiness transfused through the soul by Holy Ghost, unto eternal life, by Jesus Christ our Lord. Thus we find, that the salvation from sin here, is as extensive as the guilt and contamination of sin; death is conquered! the Devil confounded! and*

character, by *prescribing bounds to his goodness*, and doubting whether we have any right to appropriate to ourselves the *promises* of the Bible.

"The whole tenor of Scripture leaves upon the mind, conversant with its sacred pages, the impression that God is love; and that the abhorrence which, throughout the Bible, is expressed towards sin, arises, not from malevolence on the part of Deity, or from a wish to exercise the prerogatives of a sovereign, but rather from that perfect unlikeness there is in the character of God to any thing that is evil." (*Daily Duties*, by Mrs. Adams, author of *Parlor Lectures*, &c.)

Regeneration a Work of Omnipotence.

"Mr. Wesley affirms that justifying faith is the gift of God. No man is able to work it in himself. It is a work of omnipotence. It requires no less power thus to quicken a dead soul, than to raise a dead body that lies in the grave. It is a new creation, and none can create a soul anew, but he who at first created the heavens and earth. It is the free gift of God, which he bestows, not on those who are worthy of his favor, not on such as are pre-

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Isaiah declares
me forth a deliverer

shall turn away ungodliness from Jacob.' (Isa. 59:20.) Jeremiah also declares, 'that a *new* covenant shall be made with them, when their sins shall be taken away.' (Jer. 31:31—34.) The apostle goes on still further to confirm all this by adding, that, although the Jewish nation were then at enmity with God, and broken off from his covenant by unbelief, yet God had not forgotten them, nor cast them off forever. 'They are still beloved for the fathers' sakes.' He means by this to say, that the *precious promises* made to the fathers, respecting the future salvation of their children, would in due time be remembered and fulfilled. *God can never forget what he has once promised.*

"The gifts and callings of God are without repentance;" that is, the gifts which he has engaged to bestow, he will never repent of. He is true to his promise; and it will therefore be fulfilled with *absolute certainty*.

"Do skeptical minds call this in question? Do they urge upon us considerations that might lead to doubt, inasmuch as they are drawn from eighteen centuries of experience; from the deeply tinctured superstitions of the children of Abraham; from the haughty spirit which they possess, and the contempt they feel

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who are Gentiles; from the influence of their Rabbies or teachers have obtained in training up their minds to indulging in hatred to Christianity and to profess it, and in debarring them from access to sources of Christian instruction? To insist on these and the like reasons, that all attempts to bring about the conversion of the Jews will be hopeless and a waste of time, is it not fruitless? I acknowledge that I cannot feel the full force of all such arguments, and am not at all convinced or moved by them. I am, that we ought not to be in this way. For who were those whom Peter preached on the day of Pentecost? Every person, I answer, whose heart was reeking with the Saviour's blood. And how many thousand of these men were converted by the preaching of a single sermon! Who, I ask again, were the five thousand added under the preaching of the apostles after the day of Pentecost? And the answer must be: They were Jews, unconverted, hard-hearted, persecuting Jews. (Acts ii.) Who were they to whom the apostles and other primitive preachers of Christianity first addressed themselves in every

where they went to proclaim the gospel, and from whom they won many and many a thousand to the religion of Jesus? I answer once more that they were Jews.

"Of what avail, then, are the doubts and fears, the cold speculations, and timid conclusions of skeptics, and of half skeptics, in relation to the deeply interesting subject before us? Of none at all. Men who doubt and reason thus do in their own hearts, make the work of conversion a mere business of moral suasion by force of reasoning and argument. They overlook the *omnipotence of that Spirit, whose office it is to bow the stubborn will, and soften the hearts of the unbelieving.* . What! are not all things possible with God? Can he not 'make the people willing in the day of his power?' Cannot he, who works in men 'according to the working of his mighty power which he wrought in Christ when he raised him from the dead,' can he not make the deaf to hear, and the blind to see? Can he not raise the dead to life? Has he not *promised* to do all this? Has he not often repeated the assurance that he will do it? Has he not done it in numberless instances? Is any thing too hard for God? Are not 'all hearts in his hand;' and so in it, that

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turn them whithersoever he will, the rivers of water are turned? *Can it God's will?* Cannot he whose power bowed the hearts of our pagan — cannot he bow the hearts of the of Abraham? With the apostle I 'The Jews also, if they abide not still ef, shall be grafted in; for God is able hem in,' (Rom. 11: 23.) *And how can e in unbelief*, when, according to the f God, of which he will never repent, of Abraham *shall have a new heart, ight spirit* given to them? The suppo- ls in question the veracity of God! To this subject, is to question his power and the reality of the Christian religion, omnipotence of the Holy Spirit! Be- n the Scriptures are not permitted to The thing is certain. The decree has th, stamped with Heaven's own seal upon ovah hath sworn by himself, that every l yet bow to Jesus, and every tongue con- he is Lord.

ay then, forever away, with all doubt in regard to this part of our sub- and the hour, when all which nised may be fulfilled, we may

know. It is not essential that we should know them. But the *promises of God*, the *facts* which he has declared *shall take place*, are *certain*. To doubt, is to call his veracity in question; to deny, is to tax him with having said that which is not true." (*Prof. Stuart's Sermon at the ordination of Rev. William G. Schauffler.*)

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CHAPTER IX.

TESTIMONY OF EMINENT UNITARIANS AGAINST
DOCTRINE OF ETERNAL PUNISHMENT, AND
IN FAVOR OF THE FINAL SALVATION OF ALL

English Unitarian Writers.

We shall all meet finally. We only
different degrees of discipline, suited
different tempers, to prepare us for f
piness." (*Priestley's Memoirs*, vol. 1, p. 2)

Future punishments, as considered by
ines, are a kind of transportation, wher
ferings are horrible, but afford no u
d. Intolerants, and persons who mai
ernal punishment, are more unfit for s
an atheists." (*Dr. Jebb*.)

"We may certainly conclude that n
he creatures of God, in any circumst
will be eternally miserable." (*Belshan
view of Wilberforce*, Letter 2.)

"All must end well at last. Pa
ase; error must have an end; vic

extirpated; death must be destroyed." (*Discourses on Providence*, p. 206. *Works*, vol. 2, pp. 152, 145.)

"We rejoice in the fact that the Unitarians are universally agreed in rejecting the doctrine of eternal torment." (*Monthly Repository*, vol. 4, p. 341.)

"This text (Matt. 25 : 46,) so far from giving any countenance to the harsh doctrine of eternal misery, is rather favorable to the more pleasing and more probable hypothesis of the ultimate restitution of the wicked to virtue and happiness." (*Improved Version of the New Testament*.)

"This text (Rev. 20 : 10) has been alleged, but with little reason, in favor of what has justly been called the *heart-withering* doctrine of eternal torments." (Page 607.)

American Unitarian Writers.

"We believe that he [Christ] was sent by the Father to effect a moral, spiritual deliverance of MANKIND; that is, to rescue men from sin and its consequences, and to bring them to a state of everlasting purity." (*Dr. Channing's Works*, p. 317.)

"The horrible thought of a large proportion

forms no part
and government of the God
Christ." (*Dedication Sermon at*
pp. 38—48.)

"From a diligent examination of
Testament, I am satisfied that it do
tain the doctrine of punishment
duration." (*Bancroft's Sermons,*)

"If love prompted him to create
offspring, the same affection must
him to regard them with tendere-
be their eternal Benefactor, Preserver
and Saviour. And universal
thus far declared, that the Lord
and that his tender mercies
work of his hands; and, consequently
remain the universal and su-
(*B. Whitman's Discourse on*
tion, pp. 12, 13.)

"The great mass of Unitarians both in this country and in Europe, boldly avow their disbelief of eternal misery, and their firm persuasion of the restoration of mankind to holiness and happiness." (*Christian Enquirer*, No. 1.)

"In common with many Unitarians, both in this country and Europe, I have rejected the cruel and unscriptural doctrine of endless misery, and embraced the sentiment, that all men will finally be restored to virtue and happiness." (*B. Bates. Uni. Mag. Feb. 13, 1803.*)

"If by everlasting punishment is meant the proper eternity of hell torments, it is a doctrine which most Unitarians at the present day concur in rejecting." (*Christian Disciple*, vol. 3. p. 451.)

"The final happiness of all mankind was designed by the goodness, is planned by the omniscience, and will be accomplished by the omnipotence, of him who gave them life." (*Unitarian Miscellany*, vol. 6, p. 133.)

"The doctrine of eternal torments is opposed to the benevolence of God, and cannot be a doctrine of Scripture." (*Christian Register*, March 6, 1830.)

"We look upon it [the doctrine of etern

horrible dogma ever conceived of by man." (*Christian Examiner*, vol. 8, p. 100.)

"We hope no Unitarian will ever be found, to profess a doctrine so subversive of the most amiable attributes of the Deity, and so little supported by the revelation he has sent us." (*Review of a Letter to a Unitarian Clergyman*, p. 23.)

"The notion that an eternity of misery, years to the end of which Omniscience cannot count, is the consequence of a brief life on earth, I cannot possibly believe. All I know, all I feel, cries out against it. I regard the preacher who proclaims the doctrine as I should a person seriously affirming that the rains of another planet stand with the globe for a foundation."

CHAPTER X.

"Who hath believed our report?" Isa. 53: 1.

IN opposition to the plain and unequivocal promises of God, there are a great many whose minds are fruitful in raising objections from other sources, not choosing to be held under any obligations to credit unreservedly the divine testimony. And perhaps no objection can be more trifling, and still have so great weight, as the one often quoted, something in the language of the prophet: "Who hath believed *their* report?" What great men have received and advocated it? Who among our collegiate doctors have espoused and preached, or written in its defence? And who has ever heard of the doctrine of universal salvation till within a few short years? How then can it be considered as God's truth?

We will tell you, my friends, *how* it can be believed as the truth of God. It can and must be believed, if believed at all, on his own testimony, given and sworn to by himself. If you cannot trust the solemn oath of Jehovah, you cannot believe in the final reconciliation

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of all things, though reported as truth from the lips of all the philosophers and divines in the universe. God is the rock, and strong tower, on whom you must build; for men are mutable, while he stands *immutable* and unchanged throughout all changes. Though mountains and islands are removed out of their places, he is the same yesterday, to-day, and forever.

But, notwithstanding the doctrine of a general salvation does not depend for its evidence upon the number or character of those who from time to time have adopted it, still, in order to correct a prevalent error, and to bestow some sort of satisfaction upon those who wish to walk in company with persons of distinguished abilities, we will recite from history the names of those among the great and learned, who have not been ashamed of the gospel of Christ.

In doing this, we shall unquestionably invalidate the objection, that Universalism is a *new* doctrine. We shall at least carry it back to a date prior to the existence either of Calvinism or Methodism, especially of the latter.

We might begin as early as the year A. D. 120, and speak of Basilides, a Gnostic Christian and Egyptian philosopher, and of Procrates, a learned Egyptian, who flourished

at Alexandria, about the year 130, both of whom were believers in the final salvation of all men. But we will pass over to the year 190, and speak of Clemens of Alexandrinus, who, in about the year 195, was ordained a presbyter in the church at Alexandria, and for some time officiated as president of the famous catechetical school in that city. He was a highly learned and pious father of the church, and a believer in the final salvation of all men.

In the year 230, the Christian world was directed to an extraordinary genius who had arisen in the church. I mean Origen Adamantius. As a doctor in the church, and as a philosopher among the learned, he was without a rival or competitor. In his books *Of Principles*, he advocated the doctrine of Universal Salvation at considerable length; and in many other works of his it is said this doctrine abounds.

About the year 364, Titus, bishop of Bostra, wrote in favor of Universalism, declaring that all punishments are holy, as they are remedial and salutary in their effect upon transgressors.

From the year 370 to 383, Universalism seems to have been the sentiment of a majority of the fathers in the East. Gregory Nyssen,

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Didymus, and Jerome, were its advocates. And the celebrated Gregory Nazianzen, bishop of Constantinople, hesitated between this doctrine and that of endless misery. It is said that Gregory Nyssen, brother to Basil the Great, taught more frequently than perhaps any other early writer, whose works are extant, the doctrine of universal salvation.

Didymus, of Alexandria, who was deprived of his eye-sight when five years of age, yet succeeded in making himself master of grammar, rhetoric, logic, music, arithmetic, and the most difficult parts of mathematics, and was elected president of the great catechetical school in his native city, was a Universalist. On this account his works were condemned to be destroyed, more than a century and a half after his death, by the general council of Constantinople.

The famous Jerome, too, was a Universalist ; and in his Commentary upon Ephesians, he represents the apostle as teaching that all mankind shall eventually come, in the unity of the faith, and in the knowledge of the Son of God, and that in the end or consummation of things, all shall be restored to their original state, and *be again united in one body.*

Evagrius Ponticus, who flourished about the year 390, as a scholar of considerable eminence, was a Universalist, and he was anathematized with Didymus, a century and a half after his death, by the fifth general council, for having taught the doctrine of the restoration of mankind. And here, too, we may mention John, bishop of Jerusalem, and Lactantius, and Hilary, who gave evidence of their faith in the final restoration.

Theodorus, bishop of Mopsuestia, a voluminous writer, who flourished about A. D. 420, avowed with impunity the restoration of the wicked from hell. He was also anathematized by the fifth general council.

About the year 540, the emperor Justinian published an edict, addressed to Mennas, patriarch of Constantinople, commanding Origen's errors, among which was his Universalism, to be condemned, with their author and advocates. The bishops of Constantinople met in council and approved the edict, and the patriarchs of the eastern and western churches subscribed to it. Yes, even Domitian and Theodorus were obliged to yield to the imperial command; and, rather than suffer expulsion, they affixed their names to the anathemas which condemned some of their own sentiments.

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ut, owing to a great deal of contention and
culty growing out of this edict, and the
osition to it from many sources, it became
essary for a *general* council to be con-
ed, which was accordingly done, and on
fourth of May, A. D. 553, the *fifth gen-
council*, so called, was opened at Constan-
ple, under the eye of Justinian, consisting
one hundred and fifty-one bishops from the
ek and African churches, and it was con-
ed, with the accession of fourteen other
ops, till the second day of the following
th. The following fulminating sentences
e passed upon the doctrine of universal
oration and its advocates. "*Whoever says
hinks that the torments of the demons and
mpious men are temporal, so that they will
ength come to an end, or whoever holds a
oration either of the demons or of the impious,
im be anathema. Anathema to Origen Ada-
sius, who taught these things among his de-
ible and accursed dogmas; and to every one
believes these things, or asserts them, or w
ever dare to defend them in any part,
be anathema. In Christ Jesus our Lord
om be glory forever. Amen.*"
limits of these few pages will ne

mit our going into a minute history of these persons and events, but those who may wish to learn the particulars of them can be gratified by consulting the "Ancient History of Universalism," from which very valuable work we have gleaned a knowledge of the above incidents. But we should think these *brief* outlines of the existence of Universalism in *ancient* times, would at least serve to satisfy the unbeliever that it is not quite so *new* a doctrine as he has been wont to suppose.

We will now introduce our readers to several distinguished scholars and divines, of more recent date, who have espoused and advocated this doctrine. Before doing this, however, we will apprise them of the fact, that in the year 1530, the doctrine of Universalism was condemned at the diet of Augsburg. A confession of faith was drawn up by Melancthon, and presented to the emperor Charles V. at this meeting, which was called the Augustin Confession. In the 17th article of this Confession is contained the denunciation of the church against those "*who maintain that there shall be an end to the punishments of the damned,*" &c.

In England, too, Universalism spread much

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pecially condemned in the
of Faith, which were framed
of king Edward's reign, and
s authority. In these articles
Established Church, presented
London at a public assembly
the condemnation of Univer-
owing language, contained in
" *They also deserve to be con-
leavor to restore that pernicious
ll men (though never so ungodly)
saved ; when for a certain time,
e Divine Justice, they have en-
nt for their sins committed.*"

at the above date to 1648, we find
ersalists became the objects of
indignation. In an act passed
nent on May 2d of this year,
ied the doctrine of a judgment
ate for the sins of this life, were
d to prison without bail ; and
were convicted, and did not a
*condemned to suffer DEATH, u
lergy. To those who admi
punishment in a future st
it to be of endless dur
at, by refusing, on co*

to recant, they should be cast into prison, there to remain till they gave two sufficient sureties that they would maintain said error no more.

When Charles II. took the throne, an *act of uniformity* was passed, whereby all who refused to conform to the Established Church and worship, were rejected from her communion and emoluments, which drove from their livings about two thousand of the clergy, among whom was Jeremy White, who had been chaplain to Cromwell, and preacher to the council of state. He afterwards wrote several voluminous works in favor of universal salvation.

Among those who advocated the salvation of all men during the 16th century, we may mention the celebrated Archbishop Tillotson, the learned Dr. Thomas Burnett, and the renowned William Whiston, who was the translator of Josephus, and successor to Sir Isaac Newton as professor of mathematics at Cambridge. In the course of his life he wrote and published three different works against the *eternity of hell torments*. And here we must include that greatest of philosophers, Sir Isaac Newton. Whiston, a man of the strictest veracity, and who, from his intimate acquaintance, had

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every opportunity of knowing the opinions of Sir Isaac, declares that their views were the same on the subject of eternal punishment. The same is said of that amiable divine, Dr. Samuel Clarke. Whiston knew him well, and wrote a memoir of his life; and he declares that the doctor rejected the doctrine of endless misery.

About the same time lived the celebrated Dr. Cheyne, who wrote in favor of the final happiness of all intelligent beings. Contemporary with Cheyne, lived the Chevalier Ramsay, who, in his elaborate treatise upon the Principles of Natural and Revealed Religion, contended that God's design in creating finite intelligences could only be to make them eternally happy; and that almighty power, wisdom, and love, cannot be eternally frustrated in his absolute and ultimate designs; therefore, God will at last pardon and reëstablish in happiness all lapsed beings.

We may here include the well-known poet and divine, Dr. Isaac Watts. In some of his works he propagated eternal punishments; but towards the close of his life, his views became materially changed. The following *tract from one of his sermons* will show

least, his *doubts* upon the everlasting torments of the wicked.

“Whensoever any such criminal in hell shall be found making such a sincere and mournful address to the righteous and merciful Judge of all—if, at the same time, he is truly humble and penitent for his past sins, and is grieved at his heart for having offended his Maker, and melts into sincere repentance—I cannot think that a God of perfect equity and rich mercy will continue such a creature under his vengeance, but rather that the perfections of God will contrive a way for escape,” &c. And again he says, in the same discourse: “Nor do I think we ought usually, when we speak concerning creatures, to affirm positively, that their existence shall be equal to that of the blessed God, *especially with regard to the duration of their punishment.*”

The Rev. Richard Clarke, formerly rector of St. Philip's, Charleston, S. C. and afterwards lecturer at Stoke Newington, near London, wrote several works in favor of universal restoration, which were recommended by Dr. Young, who seemed to be partial to Universalist works.

Among the people of Germany at an early

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of several distinguished advocates of restoration. Among these were Petersen, Gruner, Eberhuller, and the immortal Semler. The Hollanders we may reckon Le Cellius. Stoschius, in his history of the century, says that Crellius declared *he was persuaded that all men will be saved by Jesus Christ, and delivered from the torments of hell.*

Sweden, in the early part of the 18th century, found an able advocate of Universalism in the author of the "World Unmasked," &c. and volume of this work, being upon the subject of Universalism, was reprinted at New York, N. Y. in 1817, by a Universalist, the Rev. N. Stacy. Petitpierré, who labored at Hamburg a labored defender of Universalism, published "Thoughts on the Goodness of God," &c. That distinguished scholar, Lavater, also wrote warmly in favor of this doctrine.

When in France, there was James Necker, a great financier, and the king's prime minister, who was a decided Universalist, and regarded the doctrine of eternal punishment with the greatest abhorrence. Though

curate of Bois, wrote a work, which was published after his decease, entitled "*Le Ciel ouvert a tous les Hommes*," or "Heaven open to all Men." A later writer who bore the name of *Chais de Sourcesol*, wrote several works, among which was one entitled "*L'Evangile Eternel*," in which he treats as absurd the eternal duration of punishment.

In Prussia, we may claim Bitaupe, and in Italy, Costiaro, both of whom discarded endless punishment. And in Ireland, we may name George Rust, bishop of Dromore, who defended Universalism, and Archbishop Newcome, who also favored the doctrine in his writings. In Scotland, too, this doctrine was preached openly by Mr. Purves, Neil Douglass, and William Worrall. Dr. T. Southwood Smith also published a standard work upon *Divine Government*, in which he shows that every thing is under the direction of infinite wisdom and goodness, and will finally terminate in the universal happiness of the human race. The Rev. George Harris, editor of the *Christian Pioneer*, at Glasgow, delivered one or two discourses in favor of the same views.

To come down to late English writers and preachers in favor of Universalism, we might

mention a host of great names, such as Dr. Hartley, Rev. Wm. Law, author of the "Serious Call," Paley, Robinson, Walker, Lettsom, Broughton, Bishop Newton, Sir George Stonehouse, the great linguist Henderson, Brown, Matthews, Francis Leicester, Rochemont Barbauld, Anna Letitia Barbauld, Theophilus Lindsey, Jebb, Priestley, Simpson, Kenrick, Wright, Estlin, Belsham, Carpenter, Aspland, Grundy, Scott, Fox, and others. Law was a preacher of great influence among the Dissenters; but in the latter part of his life a considerable change took place in his religious views. In a letter to a friend, he says, "As for the *purification of all human nature*, I fully believe it, either in this world, or some after ages." His work on "*Christian Perfection*" and his "*Serious Call*," are much prized by Orthodox people to this day.

Among the distinguished believers and advocates of Universalism in the United States, we may mention Dr. George de Benneville, of Germantown, Pennsylvania, once a preacher among the French refugees in Germany, and who formed considerable acquaintance among the nobility of Germany and Holland. Benneville was much persecuted for preaching

free gospel, and was once condemned to be beheaded ; but while the executioner was binding his hands, a courier arrived from the king, Louis XV. with a reprieve. He was confined in prison some time in Paris, and was finally liberated by the intercession of the queen. At one time he became very sick and feeble, and it was during this illness that he had the wonderful trance which was published to the world. The doctor believed sincerely that he went both to heaven and hell, and he declared that he heard the heavenly host shouting with one voice, and saying, " an eternal deliverance ! an eternal restoration ! an everlasting restitution of all things ! "

Dr. Jonathan Mayhew, of Boston, was a Universalist, and has left a luminous testimony in favor of the doctrine. He was for many years pastor of the West Church, over which Dr. Lowell has since been settled.

Dr. Charles Chauncey, pastor of the first Congregational Church in Boston, published a large work in favor of Universalism, which was replied to by the younger President Edwards, in the year 1790.

The Rev. John Tyler, pastor of the Episcopal Church in Norwich, Conn. published a de-

See page 100 of the original text.

In 1793, Dr. Joseph Young, of New York published a defence of Universalism, entitled "*Calvinism and Universalism contrasted.*" Dr William Pitt Smith, of New York, also published a work in favor of the doctrine, which appeared in 1787.

Joseph Huntington, D. D. of Coventry, Ct was the author of a book entitled, "*Calvinism improved; or the Gospel illustrated as a System of real Grace; issuing in the Salvation of Men.*" Mr. Park Woodard, of Lyme, also published a work in favor of the same doctrine, being a series of dialogues between "Calvin and Christian," in a duodecimo of 379 pages.

Among the believers in this doctrine in
the first to mention

Dr. Rush addressed several letters to him. One, bearing date Philadelphia, May 11, 1791, reads in part as follows: "The Universal doctrine prevails more and more in our country, particularly among persons eminent for their piety, in whom it is not a mere speculation, but a new principle of action in the heart, prompting to practical godliness."

In another, bearing date Nov. 12, 1791, he says: "At present, we wish liberty to the whole world; but the next touch of the celestial magnet upon the human heart will direct it into wishes for the *salvation of all mankind*." "Go on, my dear sir," says he, "with your researches into the true meaning of the Scriptures."

With Dr. Rush, we may also mention Dr. Benjamin Franklin, who, according to his daughter, Mrs. Black, remarked on the doctrine of Universalism, that *in his opinion, no system of faith in the Christian world was so well calculated to promote the interests of society, as the doctrine which showed "a God reconciling a lapsed world to himself."* It is but just to remark, that his family were among the favorers of this doctrine and the sect who profess it.

We doubt not that the immortal Washington was also friendly to the same. Immediately



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after the commencement of hostilities at Lexington and Concord, the Rev. John Murray was appointed chaplain in the army assembled in the environs of Boston. On the arrival of Washington to take the command, the other chaplains petitioned for the removal of the noxious Universalist, but the commander-in-chief did not see fit to comply with their wish. On the contrary, he confirmed the appointment already made, proclaiming Mr. Murray chaplain of the three Rhode Island regiments, and ordered that he be respected accordingly. With Varnum and Greene, Murray had been on terms of intimacy, and always found a hearty welcome at their hospitable dwelling.

By consulting that valuable work, "*The Modern History of Universalism*," a more extensive account of the individuals whom we have here introduced may be found, together with particular evidence which is given of their attachment to Universalism. Our only object in introducing their *brief* history in this little manual is, as we have previously stated, to correct a current opinion among our opposers that Universalism is a *new* sentiment, and that it has never been cherished by individuals of *piety*, learning, and distinction. It is but

short time since that amiable and distinguished English authoress, Mrs. Sherwood, avowed her convictions of the truth of the doctrine; and, for the need of room, we are obliged to omit an account of many others of much celebrity, who have also professed its life-giving truth. Yet, nevertheless, Universalism would be equally as true had all of these, like thousands of others, remained in doubt and ignorance of its heavenly birthright. It does not rest on *human* riches, wisdom, or ability. "*Trust in God*" is the motto inscribed upon the cross-stained banner of a world's salvation. Those who have been wounded by the scorpion fangs of sin, have only to look to Him and be saved, even *all the ends of the earth*, for He is Lord of all, the sick and sound—the dead and living—world without end. Amen.



1. The first part of the paper discusses the importance of understanding the underlying mechanisms of the observed phenomena. It highlights the need for a comprehensive theoretical framework that can account for the complex interactions between various factors. This involves identifying the key variables and their relationships, as well as developing a robust model that can be tested empirically.

2. The second part of the paper presents the empirical findings. It details the data collection process, the statistical methods used for analysis, and the results of the hypothesis tests. The findings indicate that the proposed model is supported by the data, suggesting that the underlying mechanisms are as hypothesized. However, there are some limitations to the study, and further research is needed to address these issues.

3. The third part of the paper discusses the implications of the findings for practice and policy. It explores how the results can be used to inform decision-making and to develop effective interventions. The authors also discuss the potential for future research and the need for continued collaboration between theory and practice.













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